

Christian Statesman

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Rev. Frank C. Ramsey, D.D.

THE RELEVANCY

OF

REFORM

IN A

CHANGING WORLD

(Condensed from the inspiring address by Dr. Ramsey, retired Presbyterian minister, given at the annual meeting of the National Reform Association of which Dr. Ramsey is a member of the Board of Directors, on the evening of November 13, 1958, in Pittsburgh, Pennsylvania.)

Certainly no one, except one from whom wisdom has departed, would attempt to analyze the complex situation in the world today. We are reminded of Oliver Wendell Holmes, Jr., who has been called "The father of modern jurisprudence." He said to a small group of intimate friends only a few days before his death at 94 years of age, "No one has earned the right to intellectual ambition who has not learned to lay his course by a star he has never seen or dig with a diviner's rod for a spring he may never find."

The president of U.C.L.A. when addressing a national conference of leaders in education said, "When I have brought together my board of trustees, the faculty and a group of University alumni, and lay before them a new project, explaining it in as much detail the best I can, and they have discussed it pro and con, if they adopt it without a dissenting vote, then I know

that I am at least ten years behind the times in presenting it."

If at any time I may seem to be critical or pessimistic, I want you to know that I am not speaking in any such mood. I propose to discuss with you "*The Relevancy of Reform in an Awakening World*" noting that we are in the midst of the fourth great Christian awakening in the world, something of its nature and extent and the unprecedented opportunity and the grave responsibility it presents to Christian America.

THE FOUR GREAT CHRISTIAN AWAKENINGS

The Palestinian Basin. The first great Christian awakening occurred in the Palestinian basin, a very small country only 200 miles long and 50 miles wide. Palestine is so rough and mountainous that Bible scholars have suggested that

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The Editor's Page

Since the death of Dr. R. H. Martin, the book, *The Fourth "R" In American Education*, has been turned over to the National Reform Association for distribution. The production of this book had been carried forward as a kind of independent project by Dr. Martin following his retirement and was largely financed by funds designated specifically for the furtherance of the Bible in the schools cause and set up in a special account for this purpose.

Dr. Martin was engaged in setting up the processes for the publicizing and distribution of the book at the time of his death. It is now our responsibility to complete this unfinished task. The printing of this book was the crowning achievement of Dr. Martin's life. It is a book that deserves careful reading. It contains a great amount of valuable information relative to the subject, the fruit of many long and tedious hours of careful study and research. It gets right to the point without leading the reader through long pages of irrelevant material. It is not a book on theology. It does not pretend to present the whole plan of salvation. It attempts to meet a practical problem in a sane and practical way. It presents the need for teaching the basic principles of morality, as they are set forth in the Bible, in the public schools. It does not attempt to turn over to the public schools the job that belongs to the Church. It seems rather to clarify and declare the responsibility that rests up to the state to teach the basic rules of living in the public schools and to maintain a favorable attitude toward God in public education.

The Fourth "R" In American Education should be read by parents, teachers,

ministers, educators, legislators, judges students and by all who love American youth and who are concerned about America's future.

The Fourth "R" In American Education, price \$2.00, is a companion volume to two previous books, *God In Our Public Schools*, by the late Dr. W. S. Fleming, price \$1.50, and *Our Public Schools—Christian or Secular*, by Dr. Martin, price \$2.00. The three volumes may be had together at the special price of \$4.00 a set.

Order from:

The National Reform Association
109 Monitor Avenue
Pittsburgh 2, Pa.

OUR NEW ADDRESS

The office of the National Reform Association, publishers of the *Christian Statesman*, is now located at 109 Monitor Avenue, Pittsburgh 2, Pa., in the home of the Executive Secretary, Dr. J. R. Patterson. The move was made necessary by the merger of the Presbyterian U.S.A. and United Presbyterian churches and the resultant plans for closing the Publication Building at 209 Ninth Street.

Since ample space for the office was available in the home of Dr. Patterson at a substantially less rental than we had been paying, and since our printing equipment was already housed there, it was decided by unanimous action of the Board of Directors to accept Dr. Patterson's offer to move the office to his home.

We are highly pleased with the new arrangement. The saving of nearly two hours a day travel time permits considerable

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THE CHRISTIAN STATESMAN, founded in 1867, devoted to Christian Political and Social Science, is the official organ of The National Reform Association, an organization of Christian citizens, founded in 1863. J. Renwick Patterson D.D., Editor. Published January, March, May, July, September and November at the Association's Headquarters, 109 Monitor Avenue, Pittsburgh 2, Pennsylvania.
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NINETY-FIFTH ANNUAL MEETING

The ninety-fifth annual meeting and dinner of the National Reform Association was held at the United Presbyterian Community House, North Side, Pittsburgh, on the evening of November 13, 1958, with approximately eighty guests present.

Officers elected were:

Rev. W. W. McKinney, Ph.D., President
 Rev. F. H. Lathom, D.D., Vice-President
 Rev. K. S. Edgar, D.D., Secretary
 Mr. Knox M. Young, Treasurer
 Mr. Chester R. Fox, Assistant Treasurer

Members re-elected to the Board of Directors were:

Rev. Vance Yarnelle
 Rev. Kermit S. Edgar, D.D.
 Mr. S. K. Cunningham
 Mr. Z. H. Rodes
 Mr. Frank H. Davis
 Mr. W. A. Bliss
 Mr. S. Gordon Thompson

New members elected to the Board of Directors were:

Rev. Donald A. Spencer, D.D., Pastor
 Lebron U. P. Church
 Rev. Leland A. Miller, Pastor Emsworth
 P. Church
 Mr. W. J. C. George, employee of the
 Mellon Banking Institution

The recent death of Dr. R. H. Martin, President Emeritus, cast a shadow of sadness over the meeting this year. He was known, not only in this area, but across the nation as a fearless warrior against evil and a champion of national righteousness. He was a crusader for the cause of Bible Reading in the Public Schools, an enemy of the liquor traffic, a defender of the Christian Sabbath and our civil Sabbath laws. His departure calls for renewed interest and zeal in behalf of the causes to which he devoted his life. He is, therefore, with a new determination to face the challenges ahead in our work, that we may not break trust with him or with our God and King.

A report of the activities of the Association was made by Dr. J. R. Patterson, Executive Secretary of the Association and editor of its organ, the *CHRISTIAN STATESMAN*.

The address of the evening was presented by Rev. Frank C. Ramsey, D.D.,

who spoke on *The Relevancy of Reform in an Awakening World*, appearing in this issue of *The Christian Statesman*.

RESOLUTIONS RECONFIRM HISTORIC STAND OF THE NATIONAL REFORM ASS'N.

(Submitted by the Committee on Resolutions and adopted by the National Reform Association at its annual meeting held in Pittsburgh, Pa., on the evening of November 13th, 1958.)

The National Reform Association consists of a company of God-fearing and law-abiding citizens, who seek to promote the moral and spiritual welfare of the nation and of the world. Recognizing that "righteousness exalteth a nation", and believing in the triumph of righteousness, under Jesus Christ the King of Righteousness, we renew our stand in support of every movement and every law which furthers the right and restrains evil.

We renew our unswerving opposition to the liquor traffic, and to the advertising of it in the press and over the airways, through which an appeal is made indiscriminately to all ages and sexes to become its victims. Alcoholism is the only so-called disease of which the government sells and licenses the sale of the germs, or cause of it. We call upon our people, seeking to eliminate tuberculosis, cancer and polio, to eliminate this evil which ruins the home, demoralizes character, burdens society and turns our highways into slaughter lanes. The disease germ is beverage alcohol.

We deplore the prevalence of gambling today, especially that which takes refuge behind the cloak of religion and charity. Believing the end never justifies the means, and witnessing too often the strangle hold it secures on men and realizing it only weakens the moral fiber of the society which condones it, we call upon public opinion as well as legislative action, to reject gambling as a means of pleasure or revenue.

From the beginning of human history, the welfare of man has been bound up with the faithful observance of the Chris-

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"The Presbyterian Valley"

Dr. W. W. McKinney, President of the National Reform Association, a busy pastor and active member of the Upper Ohio Valley Historical Society, has been serving for the past nine years as Chairman of the Society's Publication Committee named in 1949 "to prepare and subsequently publish an interesting and definitive history, recording the development of Presbyterianism west of the Allegheny Mountains and throughout the Upper Ohio Valley." The history was to be written on a co-operative basis by various members of the Society who were to write the portions assigned to them by the Publication Committee. Dr. McKinney was later chosen to edit the various chapters for publication.

After much careful research the committee presented during 1958 the fruits of its study to the public in the form of an attractively bound book of over six hundred pages under the title, *The Presbyterian Valley*.

The book covers two centuries of Presbyterian activity, beginning with the building of Fort Pitt in 1758 and culminating in the merger in Pittsburgh on May 28, 1958, of the Presbyterian and United Presbyterian denominations.

It is significant that the date of publication coincides with the Bicentennial celebration of the city of Pittsburgh which began on Thanksgiving day of November, 1958, and which commemorates the erecting of Fort Pitt and the subsequent development of Pittsburgh into a metropolitan area.

The book is of composite authorship in which the following writers have labored: Dwight Raymond Guthrie, Ph.D., D.D., Professor of Religion at Grove City College, Pa.; Frank Dixon McCloy, Jr., M.A., Associate Professor of Ecclesiastical of Western Theological Seminary, Pittsburgh; William Wilson McKinney, Ph.D., D.D., LL.D., pastor of the Ambridge Presbyterian Church; Walter Lysander Moser, Ph.D., D.D., pastor of the Edgewood Community (Presbyterian) Church in Pittsburgh, member of the Board of Direc-

tors of the National Reform Association; George Francis Swetnam, Ph.D., feature writer for *The Pittsburgh Press*; Edward Burgett Welsh, D.D., recently retired; and Daniel James Yolton, Th.M., pastor of the English Congregational Church in Lansford, Pa.

The two hundred years covered by the book are divided into three periods. 1st, The Foundation Years, 1758-1802, covered by the first five chapters—I, The Organizational Foundations, II, Early Educational Development, III, Extension Through Evangelism, IV, Upholding Moral Standards and V, Competition for Converts. 2nd, The Years of Growth, 1802-1870, covered by chapters six through eleven—VI, Emphases In Worship, VII, Westward Ho!, VIII, Into West Virginia, IX, Academies and Female Seminaries, X, Changes Through Controversy, and XI, The Growing Edge of Conscience. 3rd, The Years of Fruitage, 1870-1958, covered by chapters twelve through twenty-one—XII, The Church's Fourth Estate, XIII, Higher Education, XIV, The Mount of Sacred Science, XV, The Distaff Side, XVI, Peace Through Conflict, XVII, Changing With Conditions, XVIII, All Ye That Labor, XIX, Unto the Ends of the Earth, XX, Gifts and Givers, XXI, Many Streams, One River.

Students of the Temperance Cause and of Reform will be particularly interested in Chapter XI, The Growing Edge of Conscience, by George F. Swetnam, Ph.D. The story begins at Hillsboro, Ohio, where was inaugurated in 1873 what has been described as "the most remarkable movement against intemperance in the history of the world. Unique in its methods, widespread in its results; and, although a failure as regards its direct purpose, nevertheless, it accomplished much good, and advanced public sentiment toward the reformation of the great evils of the vice of intemperance." The Crusade which began at Hillsboro set the reform spirit aflame elsewhere.

The Crusade soon took hold in Pittsburgh, and the first organization to bear

the name, Woman's Christian Temperance Union, was formed. It was here that Frances E. Willard received her "Crusade Baptism". Impressed by what she saw in Pittsburgh she went to Chicago where a group of women were holding a temperance rally. Within a week she had been made president of the group which eventually spread over the whole nation. She suggested the name which had never been used previously except by the Pittsburgh organization.

The Presbyterian Valley provides interest and enlightenment, not only for Presbyterians, but for all who are interested in reading authentic history and in living again thereby in an era that is past.

"The book abounds with human interest stories of courage, pathos, adventure, missionary zeal, humor, and consecration of devoted men and women who organized churches, founded academies and colleges, led movements of social and industrial reform, erected hospitals and homes, upheld ideals of morals and ethics, and fathered religious journalism." We recommend *The Presbyterian Valley* as splendid reading, both for pleasure and for information. It helps fill the vacuum in secular history which has too often been written as if the churches did not really exist, or at least as if they did not influence the course of our past.

The Presbyterian Valley will undoubtedly be of wide interest to all American historians in helping them see the part churches have played in building up the culture and civilization of this early frontier of the nation—the upper Ohio Valley.

The Presbyterian Valley is available from The Presbyterian Book Store, 228 Oliver Avenue, Pittsburgh 22, Pa. Price, \$3.95.

RESOLUTIONS RECONFIRM . . .

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an Sabbath. We call upon those in authority to enact and enforce such legislation as shall protect the Sabbath from commercial inroads, and preserve the day for the spiritual development of man, that he sink not to the animal level of

life but realize his dignity as a son of God.

We express our protest against the efforts to divorce the public education of our youth from the Bible and prayer and moral instruction. We read in the Bible that "even as they refused to have God in their knowledge, He gave them over to a reprobate mind." (Romans 1:28). We therefore vigorously oppose those who, whether out of confused thinking or from ulterior motive, seek thus to ignore the Author of our liberty and morality, and bring our nation to the reprobate mind.

Again we renew our support of "The Christian Amendment" which seeks in our national Constitution an acknowledgment of Jesus Christ as King and Ruler of nations. We regret that our present secular Constitution which contains no acknowledgment of Deity, has by that fact become the tool of the atheist and the godless to advance their programs of banishing God from public life.

We pledge to Dr. J. Renwick Patterson, Executive Secretary of the National Reform Association, our continued loyalty and support, and our prayers for his health, courage and vision necessary to leadership.

We are saddened by the recent death of Dr. R. H. Martin, who for a quarter of a century led this organization, and who gave his whole life to the work of moral reform. In tribute to him, we dedicate ourselves over to the challenge he has left to us, in the name of our Lord Jesus Christ, the Savior and King of Nations, to Whom be the glory.

Rev. Kenneth G. Smith
(Chr.) Kermit S. Edgar, D.D.

OUR NEW ADDRESS

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ably more work to be produced each day in the office. The convenience of having the office near our printing and duplicating equipment greatly facilitates the work.

For those of our readers who may not yet have received change of address notices, please note the new address, 109 MONITOR AVENUE, PITTSBURGH 2, PA. The new telephone number is Poplar 6-5259.

THE GROWING THREAT OF ALCOHOLISM TO AMERICA'S EXISTENCE



David R. Patterson

(Oration by David R. Patterson, son of the editor and pre-ministerial senior at Geneva College, Beaver Falls, Pa., given in representing Pennsylvania in the Fourth National Inter-Collegiate Oratorical Contest on Alcohol and Related Problems, on the evening of August 31, 1958, in the Grand Ballroom of the Willard Hotel, Washington, D. C.)

Today, as never before in the history of America, we face a problem that could very well determine our future existence. America is at war! We are engaged in a war seeking the security of our moral and spiritual life. The Devil and all his forces, which represent evil, are struggling against God in an effort to destroy mankind. Yes, we are in the midst of a war of *good versus evil*.

The noted historian, Arnold Toynbee, of Great Britain, states that the greatest danger facing our western civilization is decay from within—decay brought about by atheism, materialism, alcoholism and racialism. He further states that alcoholism stands as one of the greatest of these threats to our existence.

The Bible itself points out the danger of alcohol. "Wine is a mocker, strong

drink is raging; and whosoever is deceived thereby is not wise." And yet, in this so-called, highly intellectual period of history, how the people of America have been deceived! Communism has gained much attention and concern by the people as a terrible threat to our existence, and rightly so. But why no concern about alcohol as an equal or even greater threat? Many of our churches will hardly take a bold stand on the issue for fear of offending their members. Certainly, anything that stands as a threat to our very existence ought to be of grave concern to everyone of us and to every true and loyal American. But is America concerned? No! America hardly seems to care. If America were really concerned about this problem we would not have over 4,500,000 alcoholics in our country and by alcoholics, I mean people who have lost such great control of themselves that they have no power to control when they drink or how much they drink. They are total addicts to this fearful drug, alcohol. We would not have 3,000,000 more habitual heavy drinkers, most of whom are on the road to becoming chronic alcoholics in the near future.

Never before has there been such

determined effort by the liquor industry to promote the sale of liquor. No matter where we turn, we come face to face with this problem. TV, radio, newspapers, magazines, billboards; all of them have been corrupted by the advertisement of alcoholic drink. In a survey recently completed by the National Reform Association, it was found that there are 46 major magazines in the United States that carry some type of liquor advertisement. Another survey reported in *Advertising Age* states that a total of over 65 million dollars was spent in the advertising of alcoholic beverages in newspapers alone in 1956. Now, this widespread advertisement has had its effects. Liquor has permeated into the home itself. Mr. Norman R. Klug, President of Miller Brewing Company, states that, "This shift has meant that over the years we have progressed from the saloon to the tavern to the home—and that's good for the industry." Well, Mr. Klug, it may be good for your industry but it certainly is tearing down the standing of your own country, for you are destroying its foundation—the home. Listen to the words of another representative of the industry, Mr. Peter Andrews: "With adequate, persuasive promotion, beer should eventually become more or less a staple item on the home shopping list." With this appeal to the mothers of the on-coming generation, it becomes more vital than ever that something be done to stop the advertising of alcoholic beverages. With the designs and purposes of the brewers unveiled, how can anyone concerned remain silent.

This entrance of alcohol into the home is having a tremendous effect on the youth of America. According to Dr. Ivy, of the University of Illinois, 70% of the 4,500,000 alcoholics in our land began to drink in their teens. In one of the counties in New York, a scientifically conducted survey was made with 29,000 students taking part and it was found that 70% of these students drink alcoholic beverages. But what can we expect when liquor is practically considered a necessity in many of our homes? Look at the record. In the state of Pennsylvania, \$1.30 is spent for liquor for every one dollar spent for public school instruction.

The aim and purpose of the public school is the development of personality, character, and good citizenship. And yet more money is spent each year for the use of strong drink which tears down these ideals than is spent for their development. It just doesn't seem to make sense!

But the home is not the only place where alcohol is having its effects. The infiltration of liquor into the national government is appalling. In the District of Columbia, there is a greater per capita consumption of alcohol than anywhere else in the United States. One out of every thirteen adults in the area of our national capital is an uncontrollable drunk or problem drinker. Think of it, our capital is situated in the most drunken and sick area of the United States. Now this influence of liquor on the lives of our national leaders is a serious thing. How many of the major decisions of state are made with minds blurred by alcohol? The American public will never know. But we should know! We should not have to fear that perhaps our very existence is being threatened by alcohol-dulled minds in Washington.

Yes, friends, this is the present condition in the United States government as well as in many of the homes of America. This is the problem facing us at the present time.

Now we do not know all the facts about alcohol and its effects upon the individual and the nation. Much research is yet needed before we will know all the answers regarding the human consumption of alcohol. But let it be said that there is enough known so that we can fight this evil in an intelligent way. Who can deny the time proven fact that the human consumption of alcohol causes serious economic, social and moral problems?

What can be done to prevent the heartache, the loss of life, the injury, the suffering, and all the other misery caused by beverage alcohol? I believe that man can be educated—that he can be trained—and that by the power of God he can be turned from his evil way.

Who is responsible for this problem today? The 4,500,000 alcoholics no longer are responsible, for they are the sadly defeated victims of alcohol. The 40,000,-

000 total abstainers are not directly responsible for this suffering. The persons primarily responsible for all this waste, this suffering, and this death, are the 58,000,000 so-called occasional and moderate drinkers who insist that it is their right to have and to use alcohol. It is toward this group as well as toward youth that education about this problem must be directed. Many people drink because they have never been told the truth about alcohol. They assume that anything so widely advertised and sold so freely over the counter must be quite proper for human consumption. But to protect our youth and save our nation, the truth must be told. That is why we need such organizations as the WCTU and other temperance groups.

Of course with the law as it is today, the individual will have to make the final decision as to whether he will or will not drink, but he has the right to be told all the facts before that decision is made. We have a duty to see to it that he is given the facts—that he is told the truth—so that when he makes his decision he can do so intelligently. He has a right to know that anyone who uses alcoholic beverages may become an alcoholic and that one out of every nine users does become an alcoholic. Alcoholism is called a disease and if it is, it is the only disease whose cause is put up in bottles, attractively labeled, widely advertised and sold freely over the counter. It is better to try to prevent disease than merely seek cures for it, and the only prevention for alcoholism is total abstinence.

The Bible says in 1st Corinthians 6:10 that drunkards shall not inherit the kingdom of heaven. That makes alcoholism a pretty serious offense for if a disease it

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THE RELEVANCY OF REFORM IN A CHANGING WORLD

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perhaps God chose to begin the kingdom program there to show "That it is not by might nor by power but by My spirit saith

the Lord." "God moves in mysterious ways his wonders to perform."

The Mediterranean Basin. When the first great awakening got well under way it was proposed to strike out into new areas. Some folks said, "We have no money for missionary endeavor, besides we have plenty to do here at home." So Paul struck out across the Mediterranean with a piece of sail cloth, supporting himself by working at his trade, tent making. Later when Paul "assayed to go into Bythia he was hindered by the spirit." He was confronted with a vision and by the Macedonian call directed to the west. Had Paul continued in the direction of his first impulse, the East might today be sending missionaries to the West.

One day a Roman Abbot saw three Anglo Saxon boys, tall, with strong physique, brown hair and ruddy complexion in the slave market. He said, "Who are they?" He was told that they were Angles from Angle land. When the Abbot became Pope Gregory the Great in 596 he sent Boniface with a group of missionaries to the North and Augustine with thirty monks to the British Isle, Thanet, in Kent, near the mouth of the Thames. Thus, the second great Christian awakening spread from the Mediterranean basin all over Europe.

The Atlantic Basin. On the night before a little band of some 120 men, women and children set sail out across the Atlantic in the Mayflower to found a Christian colony in the new world, they were addressed by John Bright, of whom it was said by his bitterest antagonist, "He was the ablest man who ever left the established church." He said, in part, "We look back to the reformers, Zwingli, Melancthon and Martin Luther as well as John Calvin and John Knox with great pride, and well we may, but we must remember that they were great men in their day because they were forward looking men and we must be forward looking in our day. God has new truth to break forth from his word and we must have open minds to receive it." Before landing at Plymouth the Pilgrims signed the pact beginning "For the Glory of God and the advancement of the Christian faith."

They established Christian homes

churches and schools. Within 16 years they founded Harvard College, primarily to train religious leadership for the colony. Within 150 years they wrote the Declaration of Independence, the Constitution of the United States and the Bill of Rights, of which John Bryce said in his *American Commonwealth*, "These constitute the greatest compendium of liberty the world has ever known." The descendants of the Pilgrims, along with those who came later, made their way across the country through the Louisiana purchases and the great North West Territory until they reached the Pacific.

The Pacific Basin. When it was suggested that missionary work should begin out in the islands of the Pacific, there were those who said, "We have no money for missionary endeavor, besides we have plenty to do here at home." When Charles Darwin visited the missionary outposts in the Pacific he said, "You might just as well try to civilize a cow as to convert these people." After 25 years when he revisited the mission and saw the natives living in Christian homes, observing the Sabbath, worshipping in Christian churches and giving tithes to the Lord's work he said, "I would not have believed that all the missionaries in the world working together could have accomplished so much in such short time." Charles Darwin then made a substantial financial pledge to the support of the mission. Thus from a small beginning the fourth great Christian awakening spread out across the Pacific entering the Philippines, China, Japan, Korea, India and Africa. Thus, by so much as each succeeding awakening included more territory and reached more people than the preceding one, by so much was each awakening greater than the preceding ones.

THE GREAT COPERNICAN REVOLUTION

For many hundreds, even thousands of years people thought that the earth was the center of the universe. In the early part of the sixteenth century Copernicus discovered that the earth was not the center of the universe, but that everything revolves around the sun. The man in the street said, "The sun rises in the east every morning and sets in the west every

evening, it always has, and always will, so what?" However, the men who charted the maritime routes and made the maps used the Copernican theory. By the same token there are folks today who say, "Western civilization is the center of world thinking and that all history revolves around the west, it always has and always will." However, we are in the midst of a great Copernican Revolution and the men who chart the future of nations must take note of development in the Orient.

THE BANDUNG CONFERENCE

The key to the Copernican Revolution is the great conference held at Bandung in 1955. The portent of the Bandung Conference was dramatized by the keynote speaker, Sir John Killalitano of Ceylon. He said, "The significance of this conference does not depend on the number of people we represent," though there were in attendance delegates from 29 countries representing some 1,300,000,000 people, over half of the then estimated population of the world. He said, "The significance of this conference does not depend on what we do here," though they did pass 39 resolutions without a standing vote, ballot, raising of the hand or yea and nay vote. They simply talked it out and when the arguments got too hot the secretary called for a recess until they might cool off. He said, "This is not an anti-lynch block." Then he said, "The most important thing about this conference is that it is being held at all." Finally, he asked, "What is the most important event in the last 200 years?" I ask you this same question. No doubt some would answer that the most important thing that has happened within the last 200 years is the advance in medical science, which has raised the average life expectancy in the United States from 35 years in 1885 to approaching 70 years in 1958. Others would suggest the invention of the aeroplane, the discovery of atomic and nuclear energy or the explorations of outer space. Personally, I am of the opinion that the most mysterious invention has been radio and television and that perhaps the most useful invention has been the internal combustion engine.

After giving the delegates time for

thought, Sir John Killalitano answered his own question by saying, "The most important event in the last 200 years was the midnight ride of Paul Revere."

Just what does this mean? Twenty-nine countries, many of them old before our country was born, had been awakened from a long Rip Van Winkle sleep by a noise out in the front yard. They rubbed their eyes and asked what is that noise? They were told that it was a fight between Communism and Democracy. They immediately studied the promises of Communism, which were fantastic and which could never be fulfilled. They also examined what democracy was doing in the West in America and in the Philippines and said, "We choose Democracy."

THE GREAT MACEDONIAN CALL

The call from the Orient to the West is "Come over and help us." This call constitutes the greatest opportunity and the gravest responsibility that in the providence of God has ever been given to any people. There are those who say, "We have no money for missionary endeavor, besides, we have plenty to do here at home." What are the facts? Let us make a few comparisons. Suppose we let *one* represent the income of people of India and Africa, then *two* would represent the income of those in Latin America, *five* the income average of the world, *eleven* would represent the income of Western Europe and *thirty-one* that of the United States and the Dominion of Canada. Whatever we may say, certainly, we cannot say we have no money.

What is their need? They need some military aid. The *New York Times* stated some time ago that the United States maintains military personnel in 72 countries. While it is true that most of these groups are small contingents, military attaches and ambassadorial guards, yet, in some instances as Korea and Western Europe, we have sizeable forces. The maintaining of occupational military personnel constitutes one of the most difficult problems of any government. They need economic help. However, they are not holding out their hands for money to be handed to them on a silver platter. Rather they want industrial help to develop their own resources. To meet this need

our government has arranged for graduate engineers to come to our country and work in our great manufacturing plants. They need educational help to develop their own schools. Our government is giving this help. Charles Mailk, delegate to the United Nations from Lebanon, and others tell us "Their crying need is spiritual." Because of the separation of church and state the government cannot meet this need. Their great spiritual needs must be met by the churches of America.

A FEW PERTINENT QUESTIONS

At this point I may ask a few pertinent questions. First, does it mean anything by way of urgency of reform in our thinking that after the gospel has been preached for almost 2000 years, that in Africa the Moslems are making 10 converts to each one by the Christian church? Second, does it mean anything to you that statisticians tell us there is more money spent in the world every day for armaments than has been spent from the day of Pentecost for evangelization of the world? Third, does it mean anything to you that the average annual contribution of Protestants to foreign missions is only the price of two movie tickets or one bottle of hair tonic? Fourth, does it mean anything to you that 50,000,000 American adults spend annually \$36,000,000,000.00 on gambling? Just 12 times as much as is spent for all religious and philanthropic purposes? with a net gain of \$6,000,000,000.00 to the promoters? Fifth, does it mean anything to you concerning the urgency of reform that in America there is spent \$15,000,000,000.00 annually on the liquor traffic? five times as much as on all religious and philanthropic purposes? Sixth, does it mean anything to you that statisticians tell us that if the church continues at the present rate of growth, which is fantastic, that by 1992 every adult in the United States will be a member of some church or synagogue? But at the same time crime is increasing in the United States four times as fast as the population? Seventh, does it mean anything by way of urgency of reform that in Utopian America where folks live in the most beautiful and costly houses ever built, that our country leads all countries in broken homes, even Godless Russia?

CONFIDENCE IS NEEDED

Some of you may be thinking, well, our speaker is certainly pessimism personified. I want to correct that idea right now. Believe that every New Testament Christian must be "an irrevocable, irreconcilable, indefatigable and indestructive optimist." There are many passages in the New Testament that warrant this view. I mention Romans 5:20. "Where sin abounds grace the more abounds." We must read the text in context because "A text taken out of context may become pretext." Paul goes on to say, "What then shall we say? Shall we continue in sin that grace may abound? God forbid, for his servants are, to whom ye present yourselves as servants to obey." Paul is here speaking of two great streams of influence in history. The evil influence which may grow and gain momentum and the influence of the grace of God which grows and gains power. A more literal interpretation of the text is "Where sin abounds grace more than superabounds." This is Paul's Christian philosophy and his philosophy of history. Emerson said, "A little philosophy turns men's minds toward Atheism the deeper philosophy turns men's minds toward God." Paul is speaking of the deeper philosophy.

THE GREAT COMMITMENT

The greatest opportunity and gravest responsibility ever committed to any people has not been entirely of our own choosing. At this point the words of Abraham Lincoln when our fathers were confronted with grave responsibilities are apropos, "God's purposes will not be thwarted by what we may or may not do. However, his purposes may be accelerated or retarded by what we do. If we fail, others will take up his purposes." There is present in the world today a very sinister evil, namely, "The evils of the world are not of our doings, so we will not stick our neck out." Dr. Clinton L. Howard said, "We sin by twos but we answer by ones." One day when John was baptizing, Jesus walked up to him and asked to be baptized. "John would have hindered him, saying, 'I have need to be baptized of you.'" Jesus said, "Suffer it now." Jesus did not need to be

baptized for his own sin but for the sins of others. Jesus stuck his neck out. "He who knew no sin was made to be sin on our behalf." Jesus went all the way to the cross for the sins of others.

But some one may say, "What can I do?" You can stand up and be counted. You can back the National Reform Association which in my judgment is doing more than any other organization on earth to alert Christian public opinion to the needs of reform in America. Abraham Lincoln once said, "Public opinion is stronger than the laws of the state, public opinion can change the laws of the state." But someone may say, "But what about poor little me, I can do so little?" God does not hold anyone responsible for talents he has not been given.

Dr. Joseph Sizoo says in one of his books, "The early disciples weren't much to look at. Their faces were tanned by the sun. Their hands were chafed by winds and twisted and gnarled by tugging at the ropes and sails. Their clothes smelt of fish. They could not crash a modern church. They could not pass the entrance examinations for a theological seminary. No church would call them if they did. They were committed men. They went out and launched an invincible fellowship of believers which lifted empires off their hinges and turned the world upside down."

"THE ASCENSION"

(The oldest Christian legend)

After the Ascension Gabriel said to Jesus, "Where have you been?" He said, "I have been down to earth." Gabriel said, "Master, what did you find?" He said, "I found a lot of sin." Gabriel said, "Master, what did you do about it?" He said, "I stumbled out of the city, they put a cross on my back and I staggered up the hill. There they crucified me. I died to save the world." Gabriel said, "Master, how will the world know about it?" He said, "I gathered twelve men and asked them if they would be so kind as to go up and down the world and tell the people I died to save the world." Gabriel said, "Master, but what if they fail, what then is your plan?" He said, "I have no other plan, I am counting on them."

FROM THE STUDY WINDOW

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It is a familiar but dangerous cliché: *history repeats itself*. Dangerous, because it freezes our imagination. We tend to treat today's problems in terms of yesterday's solutions.

The children of Israel, in cowardly panic, refused to follow Caleb and Joshua into the promised land. God condemned them to forty years of wandering. "All right, then! We'll go." And they were disastrously defeated. They had treated the second day's problem in terms of the first day's solution.

What is the application of this?

The American idea of the relation of religion and government is inherited from the days when religious persecution was a reality in England. The Pilgrim Fathers fled to a new England from their difficult life as dissenters from the established church. There lie buried in New Jersey Scottish corpses with cropped ears, Scotsmen banished from their homes because they would not take the test oath to the king as head of the church. Maryland was founded as a refuge for English Catholics and Pennsylvania was established to provide a haven for Quakers, and others, suffering religious persecution. Naturally, America grew up sensitive to the issue of freedom of belief and worship.

In our own day, we have been resensitized by events in Germany in the 1930's, in Italy and Spain and Colombia in the 1950's.

And so we have been blinded to the opposite peril: that of a secular society. For the last example of such a society in the Western world is a remote one--the Roman Empire.

And so we are allowing to develop an increasingly secular society, supported by a secular government. Increasingly the religious features of government are being challenged.

This has been especially true in the critical field of education. School buildings may not be used for any religious

instruction. The devotional reading of the Bible is forbidden in some states and is currently being challenged on a national basis by a case originating in Pennsylvania.

Any sort of regulation in the field of morals--Sabbath laws, laws against gambling, censorship of movies, restriction of obscene literature--is coming under increasing fire.

Because the climate of our national thinking reflects an experience three centuries old.

We do well to preserve our freedom of belief and worship. But there is a limit to all freedom. We must not allow our concern for freedom of religion to produce an irreligious society. We do well to insist on the separation of church and state; but not to separate, in the name of past battles, the state from all religion at all.

History does not always repeat itself. We are in danger if we treat today's problem with yesterday's solution.

THE GROWING THREAT OF ALCOHOLISM TO AMERICA'S EXISTENCE

(Continued from page eight)

is the only disease mentioned in the Bible that can keep a person out of the Kingdom of Heaven. What other disease directly affects the eternal existence of the human soul? There is no other!

The Devil is at work day and night all over America. And how the people love and enjoy it! But our job as God-fearing Americans, no matter how unpopular it may be, is to destroy the works of the Devil. The liquor traffic is a direct work of the Devil. Are we going to fight it? destroy it? We must if we are going to be victorious in bringing glory to our Father in Heaven, in protecting our youth, and in helping America to conquer that demon King Alcohol, one of the greatest threats to our existence.